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at from 50 kopeks to 2 rubles. The result of this system is, that for a brick of tea one can get one reindeer-skin in some localities, and four reindeer-skins in others.

For 5 arshin[1] of calico for a shirt, one can get one or two reindeer-skins. Some Cossack traders, profiting by the love of the Reindeer Koryak for gay colors, manufacture small wooden boxes, paint them with colors, or cover them with red cloth, and exchange them for foxes or other furs. Of course, only Reindeer Koryak of distant localities can be caught by such devices. Koryak women give reindeer-skins, bags of seal-skin, small rugs, and other products, in exchange for glass beads, ear-rings, bracelets, brass buttons, and other ornaments. Sugar is the favorite exchange article. During the winter the Reindeer Koryak store away the tongues of killed reindeer, and in spring deliver them to the merchants in exchange for sugar, one tongue being given for each piece. In general, sugar is the most mobile exchange article next to tea and tobacco.

Many Reindeer Koryak, as well as the trading Maritime Koryak, enjoy credit with the merchants, and settle their accounts semi-annually or anually with furs or reindeer-skins. On the whole, however, trade on credit is much less common with the Koryak than it is with the Tungus or the Yakut.

Notwithstanding the exchange character of their trade, the Koryak, even in the remotest regions, know Russian money. In the places nearest to Russian settlements the Koryak prefer money to exchange articles in trading-transactions, and also as compensation for services rendered, for with money they can make purchases at the Government store.

Curiously enough, the Russian monetary unit, the ruble, has among the Koryak the same name as iron, *polou'nto;* a paper ruble is called keli'tul polou'nto (that is, "painted iron"); while a silver ruble, as well as silver itself, is called ñaña-polou'nto ("current iron").

Routes. — I have spoken of the means of transportation in several chapters. As to routes, there are none in those localities where the Reindeer Koryak wander with their herds. The Reindeer Koryak, in their wanderings, follow the currents of rivers or streams. From the valleys of the rivers they ascend to the pasture-land of the elevated treeless tundras, or cross over the mountain-ranges to other valleys.

The Maritime Koryak, in their winter travels with dogs, follow definite routes. From Itkana one route leads to Gishiginsk, another to Paren. From Gishiginsk the route leads over Paren, Kuel, Mikino, and Shestakovo (Egač), to Kamenskoye. Between Shestakovo and Kamenskoye, the route branches off to the north, by way of the Penshinsk settlement, to Markova on the Anadyr; and from Kamenskoye one route leads to Palpal, another to Talovka. From

[1] An arshin is equivalent to 0.778 of an English yard.

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Talovka one route leads by way of Rekinnok to Kamchatka, another by way of Vetvey to Qayilin. From Qayilin one route leads to the Opuka River, and another by way of Vivnik to Kamchatka. Along the most of these courses lies the official route over which the mail is transported. From Gishiga the mails are sent to three places and back again, — to Yakutsk by way of Okhotsk, to Petropavlovsk by way of Kamenskoye, and to Markova on the Anadyr by way of Shestakovo and the Russian settlement Penshinsk. Three mails are sent during the year from Gishiginsk to each of these three points, and as many return mails are received in Gishiginsk. The mails are sent in November, January, and April respectively. They are despatched on two or three sledges, one of which is occupied by the Cossack letter-carrier. As a rule, the mail is carried by dog-sledge; but over the Parapol Dol to North Kamchatka it is often carried by the reindeer of the local Koryak. In each settlement, Russian or Koryak, lying on the route, the dog-teams are changed. Some time ago the inhabitants of villages had to transport the mails free of charge; but of late the Government has fixed a fee of three kopeks per verst[1] for each sledge. The elder of each village gathers the dogs contributed by the villagers, receives the official fees and distributes them among the inhabitants. The elders come for their pay to Gishiginsk, or receive it from the district chief or his assistant when one of them makes the round of the district. The distance from Gishiginsk to Yakutsk is equal to 2975 versts; from Gishiginsk to Petropavlovsk, 2061 versts; and from Gishiginsk to Markova on the Anadyr, 700 versts.

In summer, communication between Gishiginsk and the interior ceases almost completely. Neighboring settlements or camps are reached by walking. The Maritime Koryak use skin boats, in addition. Until the year 1900, there arrived at the mouth of the Gishiga River during the summer one Government steamer from Vladivostok, not counting two trading-steamers. The Government hired a steamer of the voluntary fleet. In 1900 the Government entered into an agreement with the steamship company of the East Chinese Railway, calling for four cruisers to northern waters up to the mouth of the Anadyr. All the steamers had to stop at the mouth of the Gishiga River; and the steamer of the second cruise, at Baron Korff's Bay in addition. During the period 1900–02 these cruises were made regularly; but with the opening of the Japanese war, they were stopped entirely, and I do not know in what form they were renewed after the conclusion of peace.

There is no direct winter route from Okhotsk south to the Amur River and to Vladivostok. This almost precludes all winter communication between Gishiginsk, Markova, and Petropavlovsk, with Vladivostok, the last-named place being the seat of the Governor, to whom the Gishiga, Anadyr, and Kamchatka districts are subject. The only practical winter route between these places

[1] A verst is equivalent to 0.663 of an English mile.

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487 and Vladivostok is by way of Irkutsk, Yakutsk, and Okhotsk. Thus a message from the Governor to the chief of the district of Petropavlovsk, for instance, if sent in autumn, can reach its destination only in spring.

526 Racing and Games. — Reindeer and dog racing, as well as walking-contests, are popular pastimes with the Koryak. As I have mentioned above, reindeer-racing among the Reindeer Koryak assumes a religious character, which walking and dog-racing do not possess. Reindeer-races, with or without prizes, take place very frequently; dog-racing, on the contrary, is of rare occurrence; while walking-contests are equally popular with the Reindeer and the Maritime Koryak.

On Plate xxxviii, Fig. 1, is represented a walking-contest of the Reindeer Koryak which took place on the Topolovka River towards the close of the winter. At the start the contestants formed a transverse line; but, as the stronger members gradually gained headway, the line became longitudinal. Thus they walked for a distance of about two miles to a marked goal, and back again to the starting-point, where the first to arrive tore down a package of tobacco from a pole erected in the snow. The participants in the race not only pay attention to the rapidity of their motion, but also attempt to take long steps, jumping occasionally, and throwing their feet up out of the soft snow.

524 I also witnessed the following games played, some by adults, others by children.

The raven-game (we'lve-či'ttkın), is represented on Plate xxxviii, Fig. 2, where the mother-raven, and the young ravens standing behind her, may be seen. The raven that stands facing the mother-raven tries to catch the young ones and eat them, while the mother exerts herself to the utmost to prevent it from doing so. In spite of her efforts, it catches them one by one and drags them to its side. In this game, men and women alike take part promiscuously. In some games men and women separate into two mutually antagonistic groups. Such is the case in the game of "playing house," or koyayačelañın (see Plate xl, Fig. 2). The men join hands and form an inner circle, which stands for the house; while the women surrounding it on all sides try to destroy the house by pulling apart the hands of the men. An animated fight ensues, during which the women, kicked by the men, fly off in all directions, and many fall to the ground, but presently pick themselves up and return to their task with renewed vigor. If the women are more numerous than the men, they always succeed in destroying the house.

A variation of the "raven-game" is the game wıta'yočñın ("[a sack] filled with moss"). The participants sit down on the ground in such a way that each one finds himself between the legs of the one behind him. The first in this row represents the mother, the rest are the children. Then Ka'la (the cannibal) approaches, saying, "Give me a child or I will eat you." —